ALABAMA BAPTIST HISTORICAL SOCIETY

MINUTES

OF THE

FORTIETH ANNUAL SESSION

OF THE

UNION BAPTIST ASSOCIATION,

HELD WITH THE

FOREST BAPTIST CHURCH, PICKENS COUNTY, ALABAMA,

September 25th and 27th, 1875.

The next Session to be held with Corinth Church, Tuskaloosa County, Ala., commencing on Saturday before the 4th Sabbath in September, 1876.

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1875.

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The Fortieth Annual Session of the UNION BAPTIST ASSOCIATION was held with the Forest Baptist Church, Pickens County, Ala., commencing on Saturday, September 25th, 1875.

Elder E. Howell, who was appointed to preach the Introductory Sermon, being absent, Elder W. H. Robertson, of the Columbus Association, by request, delivered an appropriate discourse from Nehemiah 4: 6—"For the people had a mind to work."

After a recess of one hour, the Delegates assembled in the meeting-house, and the Association was called to order by the Moderator, Elder J. C. Foster, and the session was opened with prayer by Elder M. P. Smith.

Letters from the Churches were read by brethren R. H. Foster and James T. Smith, and the names of Delegates enrolled.

The Association was organized by the re-election of Elder J. C. Foster, Moderator, and H. B. Chappelle, Clerk.

On motion, visiting brethren were invited to seats, and to take part in the deliberations.

On motion, received correspondence from other Associations:—Columbus, Elders W. H. Robertson and W. C. Smith, with letter; Tuskaloosa, A. D. Sanders, James Mills, Jr., Jesse Doughty, with letter and package of minutes; Choctaw, ———.

On motion, invited Elder J. J. D. Renfroe, as Centennial Agent from the Alabama Baptist State Convention, to a seat.

On motion, an opportunity was offered for unassociated churches to join the Union, when a petitionary letter was received from Chalcedony Church, Tuskaloosa county, Ala. The Moderator gave the Delegates the hand of fellowship, and invited them to seats; said Church was then assigned to the 4th District.

On motion, adopted same order of business as last session of this Body.

1. Appointed following Committees:

On Preaching—J. W. Mitchell, J. J. Lee, G. A. Stewart, and Pastor and Deacons of Forest Church.

Education—Wm. Ashcraft, L. M. Stone.

Correspondence—J. H. Stinson, J. T. Smith, C. T. Fort.

Documents—R. H. Foster, J. H. Curry, A. F. Nichols, J. A. Mitchell.

Nominations—J. M. Smith, John Upchurch, W. P. Owings.

Missions—H. B. Chappelle, M. P. Smith, W. G. Robertson.

Finance—J. W. Hanson, J. M. Smith.

Deceased Ministers—J. H. Curry, J. H. Stinson, J. P. Lee, J. H. Pate.

Deceased Deacons—R. H. Foster, A. M. Smith, S. Hildreth, E. H. Lamb.

Sabbath Schools—J. D. Stapp, T. P. Harper, J. L. Marquis, Jacob Parker, E. Howell.

2. The Committee on Preaching made a report, adopted:

Prayer-meeting to-morrow at 10 o'clock A. M., conducted by Bro. H. B. Chappelle; the Annual Missionary Sermon, according to appointment, by Elder J. C. Foster, at 11 o'clock; and at 1 o'clock P. M., preaching by Elder J. J. D. Renfroe. Preaching on to-morrow night by Elder J. L. West.

On motion, adjourned until Monday morning, 9 o'clock. Prayer by Elder J. J. D. Renfroe.

THE LORD'S DAY.

The exercises of this day were conducted in accordance with the report of Committee on Preaching. The congregation was large, and great interest was manifested by the marked attention to the ministration of the Word. The collection for missions amounted to $20.20.

The Centennial Discourse by Elder J. J. D. Renfroe had only to be heard to be appreciated. Baptists can, with hearts of gratitude and thanksgiving, review their record of the past, as earnest advocates of religious liberty.

MONDAY MORNING, 9 O'CLOCK.

The Association met persuant to adjournment, and was opened with prayer by Elder W. C. Smith.

3. Minutes of Saturday read and approved.

4. Read Constitution, Articles of Faith and Rules of Decorum.

5. Roll called and absentees marked.

6. Returned correspondence to other Associations:

To the Tuskaloosa—To convene with the Bethany Baptist Church, Saturday before the 3d Lord's Day in September, 1876—W. G. Comaford, Jacob Parker, J. H. Pate, J. W. Robertson, Wm. Ashcraft, E. Howell, J. W. Mitchell, I. Hollingsworth, J. A. Mitchell.

To the Columbus—To convene with the Border Springs Church, 16 miles north of Columbus, Miss., Friday before the 2nd Lord's Day in September, 1876—J. T. Hancock, J. P. Lee, J. J. Lee, J. P. Barnett.

To the Choctaw—To convene with the ——— ——— Church, on Saturday before the 3d Lord's Day in October, 1875—H. B. Chappelle, C. T. Fort.

On motion, suspended order of business, and gave Elder J. J. D. Renfroe an opportunity to present the claims of the State Mission and Sunday School Board, and "Alabama Baptist" to the patronage of the denomination.

7. Order of Business resumed, and read Circular Letter; on motion, adopted and ordered to be printed.

8. Report of Committee on Missions was read. On motion, the report was amended and adopted as follows:

Jesus Christ is King and Lawgiver in Zion; He has said, "Go ye into all the world and preach the gospel to *every creature*," and "Lo I am with you *always even unto the end of the world*." The command with the accompanying promise clearly shows that the commission will not cease as long as there is an individual in all the world who has not heard the glad news of salvation. *Is Christ our king?* Is He our lawgiver? Do we belong to His Zion? Then let us be up and doing, for "the night cometh, when no man can work."

We find our Board much embarrassed for the lack of means, and will be forced to recall some of the missionaries already in the field unless the means for their support is raised at once. No missionary has been employed within the bounds of our own Association during the present year. In fact the missionary spirit of other days seems to be dying out. Brethren, shall this state of things continue? Shall we, after having sent men to heathen lands to preach the gospel, permit them to starve, or be recalled? Having put our hands to the plow, shall we look back? Every Baptist heart spontaneously answers, "no!"

Missionaries and preachers *cannot live on air*, and it is not right for any Board to employ missionaries at home or abroad without having the means necessary for their support.

In view of these things, your committee respectfully suggest, that this Association join with the great Baptist family in observing the 1st Sabbath in October, 1875, as a day of fasting and prayer to the Lord of the harvest to send more laborers into the field, and to pay the wages of those already in the vineyard. Respectfully submitted, S. HILDRETH, Chm.

On motion, adjourned for one hour. Prayer by Elder J. L. West.

MONDAY, 2 O'CLOCK, P. M.

The Association met; prayer by Elder M. P. Smith.

On motion, suspended Order of Business, and adopted the following:

That whereas, Elder J. L. West having received assistance from this body while at College, now tenders back said funds.

Therefore it was unanimously resolved that this Association declare to our brother, that he owes this body nothing and that we cordially acquiesce in his laboring in any field he may be called.

9. Reports from District Meetings were read and adopted:

FIRST DISTRICT—The next meeting of the District will be held with Liberty Church, Friday before the 4th Sabbath in July, 1876. Introductory Sermon by Elder I. Hollingsworth; alternate, Elder J. A. Mitchel. Missionary Sermon by Elder R. B. Wilkins; alternate, Elder E. Howell. *Queries for Discussion:* 1. The nature and limit of Church Discipline. 2. What are the duties of a Church towards their Pastor? 3. What are the duties of the Deacons of a Church in procuring a support for their Pastor. 4. At what time was the Church of Christ organized or set up.

SECOND DISTRICT—Next annual meeting will be held with Big Creek Church, Friday before the 2nd Sabbath in August, 1876. Introductory Sermon by Elder J. H. Curry; alternate, Elder J. M. Land. Missionary Sermon by Elder J. P. Lee; alternate, G. M. Lyles. *Queries for Discussion:* 1. Should the Church tolerate a member dealing in spirituous liquors? 2. Can the Church consistently grant letters of dismission to applicants who are

not in fellowship? 3. Should the Church tolerate the *omission* of its members to pay their just debts when they are fully able to do so? 4. Should the Church tolerate the refusal of its members to pay their pastor when they are in possession of the necessary means? *Essays read:* Evils of Intemperance, Thomas P. Harper; Evils of Popular Amusements, J. T. Hancock.

THIRD DISTRICT—Next meeting will be held with Unity Church, Friday before the 5th Sabbath in July, 1876. Introductory Sermon by Elder S. Hildreth; alternate, Elder Wm. Ashcraft. Missionary Sermon by Elder J. H. Curry. *Queries for Discussion:* 1. Are we, as regular Missionary Baptists, authorized by the New Testament to accept as scriptural baptism the immersions of any other denomination of professed christians? Discussion opened by Elder S. Hildreth. 2. Does baptism come in the room of circumcision? Opened by bro. W. G. Robertson. 3. Does the 4, 5 and 6 verses of Hebrews, 6th chapter, teach that one, who has been made partaker of the Holy Ghost, and has tasted of the good word of God, etc., may at last fall away and be lost? if not, what does it teach? Opened by bro. M. G. Lofton. *Essay read:* Justification by faith—M. G. Lofton.

FOURTH DISTRICT—The next annual meeting will be held with Beulah Church, Friday before the 3rd Sabbath in August, 1876. Introductory Sermon by Elder J. C. Foster; alternate, Elder M. P. Smith. Missionary Sermon by Elder Wm. Ashcraft; alternate, Elder A. M. Smith. *Queries for Discussion:* 1. The nature and limits of church discipline. Opened by Elders Wm. Ashcraft and M. P. Smith. 2. What is the best system that we can adopt for the purpose of procuring funds for the support of the gospel?—Opened by bros. R. H. Foster and J. M. Smith. *Essay read:* The importance of prayer-meeting to the prosperity of a church—J. M. Smith.

10. Report of Executive Committee, adopted:

REPORT OF EXECUTIVE COMMITTEE.

Your Executive Committee submit the following report: Since the last session of your body, we continued brother Wm. Ashcraft in the field until the close of the year 1874. He reports to us as follows: Days in service, 48; sermons delivered, 38; addresses delivered, 12; prayer-meetings attended, 15; prayers offered, 119; miles traveled, 400; families visited, 128; private or personal conversations, 880; visits to the sick, 4.

Collected as follows: For Foreign Missions—Mrs. J. A. Belsher, $3; Unity Church, $3.90; Elder W. Ashcraft, $3.10—total, $10 00. (Paid to Clerk, see table.) For Home Missions: Mrs. J. A. Belsher, $2; Grant Taylor, $5; J. H. Stinson, $5; total, $12 00. This amount was paid to the Treasurer, see his report. For Indian Missions: Mr. R. L. Belsher's children, $2 55.

Finding the treasury empty and no prospect of funds coming in, we thought it best to withdraw our missionary and discontinue the work until the meeting of your body. We do not know what is the best course to recommend. We leave the matter in your hands. We regret very much the manifest indifference of our people on this important subject. Let every true disciple of Christ sincerely pray, "Thy Kingdom come."

W. G. ROBERTSON, Chm.

MISSIONARY FUND—REPORT OF THE TREASURER.

DR.

September 25, 1874—To balance on hand at last report	$ 25,07
Received of Bro. Chappelle, Clerk	187,93
Received of Mrs. Julia A. Belsher	2,00
Received of bro. Grant Taylor, $5; bro. J. H. Stinson, $5	10,00
	$225,00

CR.

J. 1, 1874—Paid Bro. Ashcraft for services as missionary	$150,00
Elde 1875 " " " "	50,22
C. Ri 1875—Paid Bro. Ashcraft balance due	24,78
M. Lyle	$225,00

tfully submitted, LEWIS M. STONE, Treasurer.

11. Report of Committee on Education, adopted:

We your committee would urge the importance of patronizing our home Institutions. We recommend Howard College, at Marion, Ala., the Judson Female Institute, located at the same place, and the Alabama Central Female College, at Tuskaloosa, Ala., as worthy of our support and patronage.

J. H. CURRY, Chm.

12. Following report of Committee on Nominations, adopted:

The next Introductory Sermon by Elder J. P. Lee; alternate, Elder A. M. Smith. Annual Missionary Sermon by Elder Wm. Asheraft; alternate, Elder J. H. Curry. Elder J. C. Foster write the next Circular Letter—subject: "We believe in only one true and living God, the Father, the Word, and the Holy Ghost"—Deut. 4:39; I Cor. 8:6; I John 5:7.

J. M. SMITH, Chm.

13. Report of Committee on Documents, adopted:

Your committee would report, that we have examined the letters from the various churches. We find that many have enjoyed gracious revivals of religion, and many additions have been made to the churches. The New Hope Church has ordained brethren J. H. Anders and A. M. Smith, to the gospel ministry. Spring Hill Church, Pickens county, Ala., has licensed bro. T. P. Harper to preach the gospel. Death has visited us in taking from our midst two of our aged deacons and one minister, which will be appropriately noticed by respective committees

R. H. FOSTER, Chm.

14. Following report of Committee on Finance, adopted:

Received from the churches for Minutes	$ 54.00
" " " " Association	29.00
" " " " Missionary in Association	39.70
" " Bethel Church for Foreign Mission	2.75
" " J. H. Stinson for " "	5.10
" " W. Asheraft from Enon Church for For'n Mis.	1.00
" Collected on Sabbath	20.20
	$151.75

Respectfully submitted,

J. W. HANSON, Chm.

15. Report of Committee on Correspondence, adopted.

16. Appointed Delegates to the Baptist State Convention, Montgomery, Ala., Thursday before the 3d Sabbath in July, 1876: Wm. Asheraft, J. C. Foster, L. M. Stone, M. L. Stansel.

17. Suspended present Executive Board, and on motion, appointed a Missionary Board of four members in each District to conduct missionary operations in their respective bounds, viz:

First District—J. W. Mitchell, J. Bradley, Benjamin Pearson, William McCullough. *Second District*—J. A. Burgin, J. T. Hancock, Peter Kilpatrick, J. H. Stinson. *Third District*—W. G. Robertson, C. T. Fort, J. W. Hanson, W. H. Richardson. *Fourth District*—R. H. Foster, E. H. Lamb, J. P. Barnett, G. T. Hulsey.

18. Report of Committee on Sabbath Schools, adopted:

Some of our churches report prosperous Sabbath Schools, while others have none. We urge upon the churches to give that attention to the subject which its great importance demands.

J. A. MITCHELL, Chm.

19. Report of Committee on Deceased Ministers, adopted:

The Great Shepherd has called our beloved brother, Elder JAMES DE-LOACH, to his reward. Bro. DeLoach was a native of South Carolina. He moved to Pickens county about the year 1828; professed religion and joined the church at Liberty; was ordained to the gospel ministry, and was an unassuming, zealous, faithful, embassador for Christ. By a pious walk and godly conversation, he demonstrated to a large degree the reality of the christian religion. During a considerable time before his death his afflictions severe, but like a true disciple, he bore them with christian patience

titude. He died on the 26th day of January, 1875, at a good old age, and from the evidence he gave in this life, is now a member of the blood-washed throng in Paradise. May we all thus live and die.

Fraternally submitted, J. H. CURRY, Chm.

20. Report of Committee on Deceased Deacons, adopted:

Since our last meeting, our much loved and venerable brother, John L. S. Foster, of Grant's Creek Church, Tuskaloosa county, Ala., has been called by the Master to his reward. He was born in Columbia county, Ga., June 21st, 1800, professed the religion of Jesus and joined the Baptist Church in 1828, and was soon after ordained a Deacon. He moved to Alabama in December, 1832, joined Grant's Creek Church, January, 1833. He was a devoted servant of Christ, ever hopeful and full of faith in the darkest hours of the church, earnest and fervent in prayer. He studied the Scriptures, and was a great lover of scripture truth—few were more capable of giving advice in church discipline. He was wise and prudent in counsel, yet ever zealous and faithful; was instrumental in bringing many to Christ, and in reclaiming many a wandering christian. He was the father of Mrs. Martha Crawford, of the China Mission. He died in February, 1875, leaving a large circle of christian friends and relatives that will ever love and revere his memory.

It has pleased God to take unto Himself another of His aged servants since our last meeting. On the 30th of January, 1875, our beloved bro. RICHARD SHIRLEY departed this life. He was born in Abbeville county, S. C., July 24, 1797; joined the Baptist church at Hopeville, in said State, Feb., 1832; and moved to Alabama the same year, uniting with Grant's Creek church, from which he withdrew, in 1834, to assist in constituting Bethel Church.—He was soon after ordained a deacon of this church, which office he used well till age and infirmities prevented him from attending church, which was the case for several years before it pleased the Master to take him to that rest that remaineth for the children of God. A. M. SMITH, Chm.

21. Appointed the next Session of the Association to be held with the Corinth Baptist Church, 20 miles east of Carrollton, Ala., commencing on Saturday before the 4th Sabbath in September, 1876.

22. Miscellaneous Business: 1. On motion, the following preambles and resolutions were adopted:

Whereas, we are now on the eve of the centennial year of American Independence; and *whereas*, our Baptist fathers performed a distinguished and noble part in the struggle which resulted in the formation of this Government, and did more than any other sect or order to secure the incorporation of religious liberty in our national constitution; and *whereas*, the Baptists of Alabama are attempting to commemorate this achievement by the endowment of Howard College; therefore *Resolved, 1st.* That we do hereby encourage the churches and ministers of this Association to give this movement their earnest co-operation. *Resolved, 2d.* That we believe every church in our bounds should be addressed on this subject during the ensuing year; that the great facts of history may be brought before all our people. *Resolved, 3d.* That a sum equal to one dollar from every Baptist in the State is, in our opinion, a moderate thank-offering for the object contemplated, and we heartily desire this amount may be reached in our own bounds. *Resolved, 4th.* That we appoint a committee of one member in each church, and a central committee located at Carrollton, Ala., who shall superintend this work throughout the Association; and that the churches be requested to appoint committees of brethren and sisters to aid this cause in their respective communities.

The following committees were appointed in accordance to the above resolutions, viz:—Bethlehem, T. G. Williams; Liberty, Elder R. B. Wilkins; [illegible]t. Pleasant, Elder J. A. Mitchell; Fellowship, P. H. Howard; Corinth, W. Mitchell; Spring Hill (Sanford), Elder J. S. Wooten; Pleasant Grove, [illegible] E. Howell; Providence, A. J. Richardson; New Arbor Springs, A. [illegible]hardson; South Carolina, J. T. Hancock; Mineral Spring, Elder G. [illegible]s; Oak Ridge, Elder J. P. Lee; Spring Hill (Pickens), Elder J. H.

Curry; Hebron, J. A. Pearson; Big Creek, H. B. Chappelle; Cross Roads, J. H. Taylor; Pickensville, J. J. Lee; Carrollton, M. L. Stansel; Ebenezer, Elder S. Hildreth; Unity, J. W. Hanson; Enon, C. T. Fort; Mount Zion, W. H. Richardson; Forest, J. Upchurch; Shiloh, J. T. Garner; Beulah, Elder M. P. Smith; Bethel, G. A. Stewart; New Hope, J. M. Smith; Zion, Elder Jacob Parker; Grant's Creek, R. H. Foster; Chalcedony, Elder J. H. M. Anders. *Central Committee:*—W. Ashcraft, L. M. Stone, J. H. Stinson, W. G. Robertson, J. W. Gardner.

2. On motion, all funds sent up for Missionary in Association were ordered paid to D. and I. Board, Marion, Ala.

3. Ordered, That the collection on Sabbath be equally divided between Home and Foreign Missions.

4. Ordered, That the Clerk superintend the printing and distribution of the Minutes, and to retain out of Association fund $25 for his services.

5. Resolved, That the thanks of this Association be tendered to the members of Forest Church and the community for the kindness and hospitality extended to the delegates and visitors, during its session.

On motion, adjourned. Thus ended another pleasant and harmonious session of this Association. Prayer by Elder J. J. D. Renfroe.

J. C. FOSTER, Moderator.

H. B. CHAPPELLE, Clerk.

NOTE.—Preaching on Monday at the Arbor, by Elders W. H. Robertson and J. H. Curry.

H. B. CHAPPELLE, in Account with Union Baptist Association.

DR.

To cash received from Committee on Finance	$151,75	
" " " Mr R L Belsher's children(Indian Mis)	2,55	
" " " W. H. Richardson for Home Mission..	50	
" " " Providence Church for Minutes.....	1,50	
" " " " " Association.....	1.00	
" " " Elder W. Ashcraft, Foreign Missions...	10,00	
" " " Mineral Spring Church for Minutes.....	3.00	
" " " Fellowship church for Minutes.....	1,50	
" " " Mt. Pleasant church, Home Mission...	1.00	
Balance funds in my hands from 3d District.....	11,57	
		$184,37

CR.

By cash paid Foreign Mission Board	$ 28,00	
" " Domestic and Indian Mission Board.....	66,37	
" " For Printing Minutes.....	65,00	
" Retained for Services as Clerk.....	25,00	
		$184,37

Union Baptist Association.

	CHURCHES.	Absentees marked with a star, *	STATISTICS. Baptized	Received by Letter	Dismissed by Letter	Restored	Excluded	Deceased	White Males	White Females	Total White Members	Colored Members	AGGREGATE	Date of Constitution	CONTRIBUTIONS. Minutes	Association	Missionary in the Association	Aggregate Amount	Foreign Missions	Monthly Meetings	PASTORS.	CHURCH CLERKS AND THEIR POST OFFICES.
First Dis.	Bethlehem	Not Represented												1835								
	Liberty	Eld. R. B. Wilkins,* J. W. Harris,* J. R. Robinson*	1	1	1	..	1	2	20	42	62	..	62	1834	2,00	1,00	.....	3,00		1	R. B. Wilkins,	J. W. Harris, Reform, Ala.
	Mt. Pleasant	Eld. J. A. Mitchel, Eld. Hollingsworth, J. M. Parker	13	4	6	2	2	1	20	50	70	..	70	1843	1,50	50	.....	2,00		1	J. A. Mitchel,	J. M. Parker, Gordo, Ala.
	Fellowship	P. H. Howard,* Benj. Pearson,* S. A. Comeford,*	..	..	3	..	..	1	7	15	22	..	22	1833	1,50	.....	.....	1,50		1	S. Hildreth,	P. H. Howard, Reform, "
	Corinth	J. W. Mitchel, W. G. Comeford, J. L. Holman	2	..	4	..	1	1	24	42	66	3	69	1864	2,00	1,00	.....	3,00		1	S. Hildreth,	A. M. Mills, Sipsey T'pike
	Spring Hill, S.	Not Represented												1836								
	Pleasant Grove	Eld. E. Howell, Wm. McCullough,* S. Stokes,*	5	..	..	..	..	..	21	68	89	..	89	....	2,00	1,00	.....	3,00		4	J. S. Wooten,	Wm. Vail, Providence Ala
	Providence,	S. J. Spruill,* A. J. Richardson,* W. C. Bell,*	..	4	2	..	..	..	10	22	32	..	32	1832	1,50	1,00	.....	2,50		4	J. P. Lee,	J. B. Kilpatrick. "
	N. Arbor Sp'ng	Not Represented												1872								
Second Dis.	South Carolina	J. T. Hancock, J. M. Allen,* Lewis Pridmore,*	3	..	4	..	..	2	13	24	37	..	37	1824	1,00	1,00	.....	2,00		3	W. C. Smith,	F. P. Adams Yorkville, Ala
	Mineral Spring	Eld. G. M. Lyles, Wm. Coward,* J. T. McShan,*	..	..	1	..	..	..	20	43	63	1	64	1855	3,00	1,00	.....	4,00		1	G. M. Lyles,	E. J. Daffin, Antioch, Ala.
	Oak Ridge	Eld. J. P. Lee, N. N. Davis,* H. L. Williams,*	..	..	..	..	2	..	18	25	38	..	38	1838	2,00	1,00	.....	3,00		1	J. P. Lee,	H. L. Williams, Pick'ville,
	Spring Hill, P.	Eld. J. H. Curry, T. P. Harper,* J. H. Stinson,	13	8	2	..	1	..	18	16	34	..	34	....	2,00	1,00	.....	3,00		4	J. H. Curry,	J. H Stinson, Pick'ville,
	Hebron	J. L. Marquis, W. H. Curry, J. A. Pearson,*	13	2	10	..	2	..	14	43	57	3	60	1841	2,00	1,00	5,00	8,00		3	J. H. Curry,	J. A. Pearson, Carrollton,
	Big Creek	Eld. D Duncan,† A. F. Nichols, H B Chappelle,	6	5	1	2	2	1	19	53	72	1	73	1829	3,00	1,00	.....	4,00		2	G. M. Lyles,	T H Haynie, "
	Cross Roads	J. H. Taylor,† S. Oglesby, W. D. Allen,	..	..	4	..	..	1	3	11	14	3	17	1850	1,00	,50	.....	1,50		..		J H Taylor "
	Pickensville	J. J. Lee, J. J. Fall,* J. T. Lang,†	..	..	..	..	..	..	..	..	..	..	..	1847	3,50	1,50	.....	5,00		..	J. H Curry,	J. T. Laug, Pickensville,
Third Dis.	Carrollton	W. P. Owings, T. P. Chapman,* A. J. Allen,†	..	..	5	..	1	1	17	43	60	8	68	1846	3,00	2,00	7,20	12,20		2	W. Asheraft,	L M Stone, Carrollton, Ala
	Ebenezer	Eld. S. Hildreth, Robt. Pearson, A. Shepherd,*	..	..	5	..	2	..	14	38	52	..	52	1833	2,00	1,00	10,00	13,00		3	Hollingsworth,	J. L. Stuckey, "
	Unity	Wm. Stapp, W. R. Davis, J. W. Hanson,	11	1	6	2	..	1	43	69	112	..	112	1829	4,00	2,00	5,00	14,00	3.90	1	W. Asheraft,	J W Hanson, Olney, Ala,
	Enon	C. T. Fort, J. D. Stapp, J. W. Atteberry,†	2	1	5	..	1	1	16	34	50	..	50	1832	3,00	2,00	.....	5,00		3	J. P. Lee,	J. D. Stapp, Pickensville.
	Mount Zion	R. D. Noland, Gaston Hinton, M. L. Gaskins,	..	..	..	..	..	4	26	32	58	2	60	1840	2,00	1,00	.....	3,00		2	J. H. Curry,	Jas. Noland, Sipsy Mills,
	Forest	Eld. Wm. Asheraft, J. Upchurch, J. P. Barnett,	..	4	4	..	1	..	24	43	67	15	82	1835	3,00	1,00	.....	4,00		3	W. Asheraft,	G Taylor, Pleasant Grove
	Shiloh	Not Represented												1857								
Fourth Dis.	Chaleedony	Eld. J H M Anders,* Wiley Maremn G P Hulsy	14	25	..	..	..	..	..	..	52	..	52	1875	2,00	,50	.....	2,50		3	J H M Anders,	E. Hulsey,
	Beulah	Eld. M. P. Smith, J. T. Smith, E. H. Lamb,	7	2	1	..	..	6	30	62	92	..	92	1833	3,00	2,00	10,00	15,00		1	M. P. Smith,	G H Lamb, Union Ala.
	Bethel	G. A. Stewart, A. C. Robertson, T. H. Barton,*	7	2	..	2	8	2	26	47	73	..	73	1834	3,00	1,00	2,50	9,25	2.75	2	A. M. Smith	E W Henderson, Hickman
	New Hope	Eld. A M Smith, J M Smith, J. W. Robertson,	12	3	26	..	1	..	27	43	70	..	70	1839	2,00	2,00	.....	4,00		4	J. C. Foster,	J. W. Robertson, Romulus,
	Zion	Eld. Jacob Parker, J. M. Shirley, J. H. Pate,	..	5	12	1	1	2	15	28	45	1	46	1838	2,00	1,00	.....	3,00		2	J. A. Mitchel,	J D Parker, Sipsy Turnpike
	Grant's Creek	Eld. J. C. Foster, R. H. Foster, A. F. Prince,*	1	1	5	3	1	3	33	74	107	7	114	1848	3,00	2,00	.....	5,00		..	J. C. Foster,	R. H. Foster, Foster's, Ala.
			125	68	107	12	27	29	475	967	1494	44	1538	....	60,00	30,00	39,70	142,45		..		

Mrs. L. A. Bolaher, $3.00; Eld. Wm. Asheraft, 3.10.

SABBATH SCHOOLS;—Spring Hill, Pickensville, Carrollton, Unity, Enon, Forest, Zion, and Grant's Creek.

CIRCULAR LETTER;

WRITTEN BY ELDER S. HILDRETH.

TEMPERANCE.

Temperance; that virtue which a man is said to possess who moderates and restrains his sensual appetite. It is often, however, used in a much more general sense, as synonymous with moderation, and is then applied indiscriminately to all the passions.

"*Temperance*," says Addison, "has those particular advantages above all other means of health, that it may be practiced by all ranks and conditions, at any season or in any place. It is a kind of regimen into which every man may put himself without interruption to business, expense of money, or loss of time. Physic, for the most part, is nothing else but the substitute of exercise or temperance." In order to obtain and practice this virtue, we should consider it, 1st as a divine command. God says, "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness."—Luke 21 : 34. "Let us walk honestly, as in the day, not in rioting and drunkenness."—Rom. 13 : 13. "Look not thou upon the wine when it is red, when it giveth his colour in the cup."—Prov. 23 : 31. The juice of the grape unfermented is nourishing and invigorating, and does not intoxicate, and when boiled and kept from the atmosphere, does not ferment; such was the wine used by our Saviour in the last supper. The bread was unleavened or unfermented, and the wine also in its purity unfermented : and such was the wine miraculously made at the marriage in Cana of Galilee, and of the same description recommended by Paul to Timothy, for his often infirmities, and allowed to the Israelites to make and use as a diet. Some suppose that the word "wine" is always used in the Scripture in the modern sense of the term, "the fermented juice of the grape." But this is a great mistake. There are several words used in the original languages to denote wine in the different stages from the newly expressed juice of the grape to that in which it is colored and intoxicating by age and fermentation. In our language there is but one word to denote wine in all these stages. In the Hebrew there are two words from which the word "wine" is derived. One denotes a fountain, the other to flow or to flow out. This means the expressed juice as it flows out from the grape as its fountain. Truth never contradicts itself. God never said, "Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright; at the last it biteth like a serpent and stingeth like an adder," and then referring to the wine in the same state, colored and intoxicating with age and fermentation, "Take a little wine for thy stomach's sake and thine often infirmities." Jacobus says:—"This *wine* was not that fermented liquor which passes now under this name. All who know of the wines then used, will understand rather the unfermented juice of the grape. The present wines of Jerusalem and Lebanon, as we tested them, were commonly boiled and sweet, without intoxicating qualities such as we here get, in liquors called wines. The boiling prevents the fermentation. Those were esteemed the best wines which were least strong. We may be sure that our Lord's wine would neither be *drugged*, nor *mixed*

with deleterious ingredients, but would be *pure*. For *bread* he would give a *stone*, as soon as for *wine* he would give poison. He gives riches that add no *sorrow*."

Since the attention of the community has been turned to the effects produced on the human system by distilled and fermented drinks, *temperance* has been admirably defined: the moderate use of those things useful and total abstinence from those things pernicious. Temperance is conducive to health. From the testimony of all physicians and chemists, who have expressed an opinion on the subject, ardent spirits is a poison as deadly and destructive as any other; more slow in its effects, but not the less certain. It is injurious to health, as there is no nourishment imparted to the system by it, its effects being only productive of an unnatural and rapid circulation of the blood, and consequently produces an inflammation of the stomach, brain, liver, and all the important organs. Upon a moderate calculation, not less than *sixty thousand* persons in the United States die annually, as the direct effect of its use; out of which, *one thousand* are put down for Alabama, as sinking into the most loathsome of all graves, the grave of the drunkard.

The intellect is vastly impaired, and often totally destroyed, by intemperance. There are many difficulties and trials in life that require well-balanced minds, good judgment, calm deliberation, and prudence, to contend against successfully. These qualities *intemperate* men do not possess. Their minds, under high excitement, overrate everything, and they imagine themselves able to conquer difficulties in their nature insurmountable; but as soon as the excitement is off, a gloom and despondency, a want of energy and perseverance, succeed; the smallest embarrassment in any undertaking upsets all their plans, and their lives are spent in accomplishing nothing. The *intemperate* loses his vivacity and natural acuteness of perception, the memory becomes enfeebled and sometimes quite obliterated, and the mind unfit for intense or steady application to any subject. The appeals of conscience, the claims of domestic happiness, of wives and children, of patriotism and virtue, are disregarded.

The mind can only be healthy and vigorous under the influence of *temperance* and *religion*, but is blighted and withered by *intemperance*. By looking over the biographies of the great men of every age, we find that those who possessed the clearest and most powerful minds, never were *intemperate*. Sir Isaac Newton, John Locke, Dr. Franklin, Sir Wm. Jones, John Fletcher, furnish striking illustrations of this truth. One of the secrets by which these men produced such astonishing results, were enabled to perform so much intellectual labor, and of so high a grade, and to arrive at old age in the enjoyment of health, was a rigid course of *temperance*.

There is not a valid reason in existence for the use even in moderate quantity, of intoxicating drinks by persons in health. Some pretend to think that a glass immediately before, or immediately after a meal favors digestion, and hence indulge daily at the dinner table; but this is a mistaken idea, for the very reverse takes place; the stomach being over stimulated, soon loses its energy, digestion becomes impaired, and the general system sooner or later suffers from these influences. We have said above, that there is no reason for the use of liquors by healthy persons, and we will add, that very few invalids require them, and when they do, they should be especially careful not to constitute themselves or their unprofessional friends as medical advisers. There is hardly any vice but which can be laid aside by those addicted to it, with but very little determination, in comparison to that which would cause the intemperate man to leave his cup; for with him, in addition to the habit which he has contracted, and the consequent feelings produced, his nerves have become shattered, his intellect impaired, his energy and ambition destroyed, his firmness gone, his reason a complete wreck, and his whole man, both soul and body, the ruins only of what he once was, now degraded and despised by all.

It is the moderate drinker that forms the drunkard. He professes to have such a stable, impregnable fortress of firmness in his mind, that he can withstand any attack of the enemy, both openly and secretly; and *perhaps* one out of a hundred may succeed. But then, what immense, what irremediable mischief, has that *one* caused: he has invited others to drink, who lacked the firmness of which he so loudly boasts; nay he has insisted that his neighbor

should take a glass with him, only one, single, harmless, friendly glass, when that neighbor has already taken a glass too much; he judges of the firmness of others by his own; and though he *may* stand safe and unscathed, yet how many, through him, have been helped to glide into the pool of destruction and wretchedness. He is the greatest obstacle, the greatest stumblingblock to the complete success of the temperance cause; he boasts of stability, and all who hear and see, all who govern their actions by his, will not be underrated —it is not in human nature to stand depreciation of mind and intellect; no, if he can be firm why not they? They are men like unto himself, and it is as much their pleasure and glory to boast of firmness, as it is his; and the example he holds up to them is followed to their complete overthrow. If the moderate drinker is a man of business, he holds forth an example to his clerks or apprentices to sip of the deadly draught. If a father, he is but a model for his children, for how natural it is among children to imitate their parents. If a man of high standing in society, those who look to him for a pattern of morals, copy his vices also. And let him be where he may, or what he may, it is all the same, there will be persons who copy from him to their sorrow. I consider that the moderate drinker is a dangerous man to society and to himself.

It matters not whether he obtains his liquor at the three-penny grogshop from common glasses, or at the sideboard in his splendid palace, from silver or goldern goblets, the sin, the danger, is the same; and the wealthier, the more respectable the man, the greater is the hazard and the heavier the responsibility that hangs over him.

In view of the general proscription of all distilled and fermented liquors, some ask, "what shall we drink?" To this inquiry, without hesitation, we answer: *water, pure water, and nothing but water.* And to a palate not vitiated with alcoholic and narcotic stimulants, it is a most delicious beverage. The most eminent medical writers agree that *pure water* is of all others the most healthy drink. It is the only natural liquid which God has prepared for man and beast, and for the use of the whole vegetable kingdom. People who generally drink nothing but water, generally feel better and live longer than those who make use of other drinks. In the antediluvian age we have no account of any drink but water, yet the period of human life was hundreds of years. Water drinkers have more strength, and are more capable of enduring fatigue, cold and heat, than those who use stimulating drinks. During the four years which Alexander Selkirk spent upon the island of Juan Fernandez, he drank nothing but water; he had been there but a short time, when he increased in strength amazingly, being three times as strong as he had ever been before. But, when taken on board of a vessel sailing for England, he began to drink beer and other fermented liquors. After this, his strength gradually declined, and in one month he was no stronger than any other man. Water drinkers have better teeth, better stomachs, and better appetites, than those who make use of stimulating drinks. Cold water cools, thins, and clears the blood; it keeps the stomach, head and nerves in order; it produces an equilibrium of animal spirits, and promotes tranquility, serenity and cheerfulness.

SYNOPSIS

OF THE

SEVENTH ANNUAL SESSION

OF THE

SUNDAY SCHOOL CONVENTION

OF THE

UNION BAPTIST ASSOCIATION.

The Seventh Annual Session of the SUNDAY SCHOOL CONVENTION was held at Forest Church, according to previous appointment. Introductory Sermon by Elder S. Hildreth.

The Convention was organized by the election of Elder W. Ashcraft, President, and H. B. Chappelle, Secretary.

On motion, appointed committee on Queries, Essays and Nominations, viz: S. Hildreth, J. P. Barnett, J. D. Stapp.

The following Queries were then discussed, viz: 1. Best means of securing attendance in the schools. Answer—*By securing a good superintendent and a zealous co-operation on the part of parents and pupils.* Query 2nd was continued, and Query 3d was discussed, viz: Who should bear the expenses of Sunday Schools? Answer—The church. The remaining Queries were laid on the table.

Report of Committee on Nominations, Queries, etc., adopted:—Next Introductory Sermon by Elder W. Ashcraft—subject: "The influence of a Sabbath School upon the community." Alternate, Elder A. M. Smith. *Query 1st.* Is the object of Sabbath Schools exclusively for moral training? Opened by J. H. Curry and H. B. Chappelle. *Query 2d.* The duties of church members to Sabbath Schools. Opened by J. C. Foster and A. P. Hodo. *Essay 1st.* Qualification and duties of a superintendent of a Sabbath School—W. G. Robertson. *Essay 2d.* Qualifications and duties of Sabbath School teachers—J. H. Stinson. S. HILDRETH, Chm.

On motion, adjourned, to meet with Corinth Church, Friday before the 4th Sabbath in September, 1876.

W. ASHCRAFT, President.

H. B. CHAPPELLE, Secretary.

NAMES OF BAPTIST MINISTERS

IN THIS ASSOCIATION, WITH THEIR POST OFFICES.

R. B. Wilkins	Reform, Pickens County, Ala.
Elijah Howell	Millport, Sanford County, Ala.
I. Hollingsworth	Carrollton, Pickens " "
S. Hildreth	" " " "
W. Ashcraft	" " " "
D. Duncan	" " " "
G. M. Lyles	Providence " " "
J. S. Wooten	" " " "
H. Bradley*	" " " "
A. M. Hanks	Columbus, Lowndes Co., Miss.
J. M. Land	Pickensville, Pickens Co., Ala.
J. H. Curry	" Pickens County, Ala.
J. P. Lee	" " " "
T. P. Harper*	" " " "
A. A. Ball*	" " " "
Jacob Parker	Pleasant Grove, Pickens Co., Ala.
J. A. Mitchell	Sipsey Turnpike, Tuskaloosa, "
J. H. M. Anders	Romulus, Tuskaloosa Co., Ala.
A. M. Smith	" " " "
J. C. Foster	Foster's, " " "
William Coward*.	

Ordained Ministers, - - - - - -	18
Licentiates,* - - - - - - -	4